

THE CHRISTIAN CENTURY

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Number 21

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Editorial

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CHICAGO

The Sunday School

THE BLESSEDNESS OF FORGIVENESS.

INTERNATIONAL UNIFORM LESSON FOR
JUNE 13.

Psalm 32. Memory Verse, 5.
Golden Text: Blessed is he whose transgression is forgiven, whose sin is covered, Psalm 32:1.

American Standard Bible.

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- 1 Blessed is he whose transgression is forgiven, whose sin is covered.
- 2 Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.
- 3 When I kept silence, my bones wasted away
Through my groaning all the day long.
- 4 For day and night thy hand was heavy upon me;
My moisture was changed as with the drought of summer. [Selah]
- 5 I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah;
And thou forgavest the iniquity of my sin.
- 6 For this let every one that is godly pray unto thee in a time when thou mayest be found:
Surely when the great waters overflow they shall not reach unto him.
- 7 Thou art my hiding-place; thou wilt preserve me from trouble:
Thou wilt compass me about with songs of deliverance. [Selah]
- 8 I will instruct thee and teach thee in the way which thou shalt go:
I will counsel thee with mine eye upon thee.
- 9 Be ye not as the horse, or as the mule, which have no understanding:
Whose trappings must be bit and bridle to hold them in,
Else they will not come near unto thee.
- 10 Many sorrows shall be to the wicked;
But he that trusteth in Jehovah, his iniquities shall compass him about.
- 11 Be glad in Jehovah, and rejoice, ye righteous;
And shout for joy, all ye that are upright in heart.

Verse by Verse.

By ASA McDANIEL.

1. **Blessed.** Or "Happy." The plural is used to indicate the highest degree of happiness. Blessed is the man who has obtained forgiveness, and who lives in this state of mind. **Transgression.** Is the going beyond bounds. It is a departure from God, the failure to follow our highest and best ideals.—**Forgiven.** The burden of guilt lifted, taken away. Sin thought of as a load, a burden.—**Sin.** Wandering from the way, or missing the mark.

2. **Covered.** Hidden from sight. Not noticed.—**Imputed.** That is, not estimated or thought of in connection with the sinner.—**Iniquity.** Depravity or moral distortion.—**In whose spirit there is no guile.** There must not be any deceitfulness in the heart. One condition of forgiveness is absolute sincerity.

3. **When I kept silence.** When I refused to confess my sin. Refrained from confession.—**My bones wasted away.** The bones are considered the fundamental part of the living man, by the Hebrew poets; hence, they are the seat of pain. The torments of conscience are thus vividly expressed.—**Groaning.** Hebrew, "roaring." RVm.

4. **Day and night.** Continuously, all day and all night without interruption.—**Thy hand was heavy upon me.** God's hand. The sensitiveness of his soul caused him great discomfort, because of his guilt. **My moisture is turned into the drought of summer.** By his unwillingness to confess, the real values ("juices") of life were like the droughts of a Palestinian summer.

5. **I acknowledged my sin unto thee.** Literally, "I began to make known."—**My iniquity did I not hide.** His confession is made clear. In the felt presence of Jehovah he bows humbly, and seeks forgiveness for his sin.—**And thou forgavest.** The word "thou" is emphatic, and the form of the expression indicates an immediateness of pardon.

6. **For this.** Therefore, or because thou art a forgiving God, let every one, etc.—**Every one.** Let others follow my example. **In a time when thou mayest be found.** Or—in the time of finding out sin. RVm. When we are conscious of sin and trouble, that is the time to pray.—**When the great waters overflow.** The distress is compared to a sudden flood.—**Shall not reach unto him.** Jehovah in answer to his prayer has placed him

in safe refuge. David for a time was hiding from God; now he makes God his hiding place.

7. **Preserve.** Trouble shall not hurt him.—**Songs of deliverance.** His own inward joy and the shouts of the godly rejoicing at his deliverance. It is thought by the best scholars that at this point the original psalm closed.

8. **I will instruct thee.** The question here is, who is the speaker? Most modern commentators suppose it is the psalmist. It is a later addition to the psalm, and of different construction.—**I will counsel thee.** A statement intended to intensify the previous verbs.—**Mine eye upon thee.** The eye of the teacher being fixed upon the pupil, he notes every movement with intimate anxiety.

9. **Be not as a horse.** Lacking the capacity of receiving instruction, and hence must

be guided by external forces.—**The mule.** Added to intensify the former statement.—**They will not come near unto thee.** The Hebrew is obscure and possibly corrupt in some points; but the general sense is clear. Animals must be compelled by physical force to submit to man's will.

10. **Many sorrows.** Most scholars take the last two verses of the psalm as a still later addition to the psalm. The sorrows are the sorrows of punishment, and are in contrast to the fortune of the lovers of Jehovah.—**Loving kindness.** This is in contrast to the sorrows of the wicked. We may well speak of forgiveness in these terms, for he is free from alarms at night, and filled with joyous song during the day who is thus in harmony with Jehovah.

11. **Be glad * * and rejoice.** These are liturgical terms which indicate worship in the temple.—**Ye righteous.** Right minded. The class of people in Israel living in conformity to the law.—**Shout for joy.** Religion makes one happy, not sad.—**Upright in heart.** Happiness that is worth while is always founded on this quality of heart and life.

A King Repentant

The Lesson in Today's Life.

BY JOHN R. EWERS.

In our last lesson we saw a king convicted of a black sin. He was in outer



darkness. David moved in a very dungeon of despair. It was night. "Thou art the man" rang in his ears. "Thou art the man," roared in his conscience. Day and night he lived with this accusing voice. In the silent watches of the night the voice was loudest. He was shocked wide awake by the sudden clamor of that accusation. It was like the fire-bell—full of sudden terror. "Thou art the man"—and he could not help but feel that he should not have been that man; he was too brave, too chivalrous, too noble to have done a thing, which any common, ordinary man might have done! What degradation! A cathedral turned into a stable. A knight with violated vow. A hero turned coward. A saint fallen from the battlements of heaven. O, what a fall was there. One sudden gust of passion; one pitifully weak moment; one mad, unreasonable indulgence—a brave soldier murdered, that soldier's wife stolen—the foulest sins in the catalog committed by himself the king and protector—how vile, low, contemptible, loathsome he seemed. How God must despise him!

REPENTANCE.

If ever in the history of our race there was one earnest penitent it was the poet-king. In tears he washed out his stains. But hold—did ever a man do that? Can human sorrow ever atone for sin? No, never. There is a lesson which every man does well to learn. Tears could not bring back Uriah. Tears could not blot out the black stains of his sin. Tears could not even erase the memory of his base unworthiness. David knew that. He knew that he had sinned against God. He knew that a holy commandment had been broken. "Thou shalt not commit adultery" is a law written not only in an old Jewish code, but established in the school of human experience. The experience of the race teaches us that the

highest human happiness results when one man lives in true relations with one wife. Many schemes have been evolved to evade this law, but always the infraction has meant sorrow and suffering. Disease, broken homes, erring children, loneliness and suicide have come in to deter men from breaking this fundamental law, which never needed to be insisted upon more than in this present hour. David pleaded with God for forgiveness. He could not endure the spiritual drought. Like a parched desert his heart blistered under the merciless sun of guilty knowledge. Like a dried and thirsty meadow his soul longed for the showers of forgiveness. Like a pond, from which the water has evaporated, leaving only putrifying fish and stinking slime, so his wretched and guilty self lay under the hot light of accusing conscience. It could not be endured. His bones were dying and drying. His eyes ached with the weeping. Life was unendurable. With him it was forgiveness or suicide. "God be merciful to me, a sinner."

FORGIVENESS.

God heard. "Like as a father pitieth his children, so the Lord pitieth them that fear him." God pardons his offences though they are great. Like the gentle rain upon the pasture land, like the morning sun after the dark night, thus comes God's sweet forgiveness. I remember a hot, threatening afternoon in July when the whole air was filled with fury. About five o'clock the terrible storm swept in dust clouds upon us. Darkness followed. Pelting rain, crashing thunders, angry flashes of lightning, creaking, breaking limbs of trees, the musketry of the hailstones, the fires of burning barns. And then—the distant roaring of the retreating thunder, the gentle patter of the healing rain, the perfume of refreshed gardens, the children wading barefoot in the puddles, the sweet coolness of the evening and the final glory of the golden sunset. This is the story of sin and its forgiveness. "Blessed is he whose transgression is forgiven." And yet, yes, and yet we may not forget the years of scars, the family quarrels, the children's sins. The consequences must come and inevitably as law. David, forgiven, must still know the frightful effects of that hour of mad indulgence.

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“Trying It Out”

PLACE the emphasis on the last word of the phrase; that is where it belongs. Most people place it on the first, and that is why the percentage of failure is so large.

The world does not need initiative so much as it needs continuative. It is easier to start something than it is to keep it going, and lead or guide it to its proper finish.

The world has honored quite disproportionately those who discover principles, and those who make them work. In numberless instances those who see things first see them not clearly and not in relation to the larger whole.

The action which these seers begin waits for completion upon the second and larger vision of those who are to “try it out.”

It is quite historical to say that the greatest men have been those most fortunate in their successors. It requires almost as high order of genius to understand and interpret a master as that which he himself possesses. Which was the greater genius, Turner or Ruskin?

♦ ♦

Sometimes it happens that a great innovator is overwhelmed and swamped as to his vital ideals and purposes by the tide of contemporary opinion. His vision would perish were it not that some real continuator rescues him from his ostensible successors.

It is not without reason that Paul has been called the second founder of Christianity.

Christianity still needs to be tried out.

“The question is not, are we still Christians, but are we Christians YET.”

This way of conceiving the matter at once exposes the fallacy and reveals the truth of that other aphorism: “Has Christianity failed? No, it has never been tried.” It HAS been tried and is being tried. It will be tried out.

Its value in the small will not be fully apparent till it is applied in the large. The measure of its actual success lies in the extent to which it has really been tried; the appearance of failure is due to its not having yet been tried out.

♦ ♦

One of the most optimistic utterances in all the scriptures is that word of Paul the great continuator. “Weary not in well-doing for in due season ye shall reap if ye faint not.”

The doing of good is the sowing of seed, and seed may be depended upon to germinate and grow.

“A wonderful thing is a seed
The one thing deathless forever,
Forever old and forever new,
Fickle and faithless never.”

The harvest season will duly come. Natural law will not fail in the spiritual world. There is a sure-working reciprocity and adaptation between living seed and the living universe. There is a conspiracy of productivity well-nigh impossible to defeat.

The world-music is scored in the major key of creative life.

“Is this vile world a friend to grace,
To help us on toward God?”

Modern faith replies, “God’s world is not vile, and it is friendly to good. Good is more contagious than evil, as it is hardier and more permanent.

The teaching of the psalmist is corroborated by the spiritual history of the race.

The righteous is “like a tree planted by the streams of water that bringeth forth its fruit in its season.”

The wicked are as “chaff which the wind driveth away.”

The universe and right-doing are in pre-established harmony

—the world is the heritage of men of good will.

Gerald Stanley Lee puts the matter in striking phrase thus: “Success is the science of being believed in. All business in the last resort turns on brains for being human and understanding people.”

All this lies behind and supports Paul’s optimism. “In due season ye shall reap if ye faint not.”

Try goodness OUT! Weary not! “Most men who gave up would have won out if they had kept up.” They did not await the “due season.”

♦ ♦

Why do men weary and faint in the good endeavors of life?

Some do not observe an adequate spiritual regimen. They do not wait upon the Lord, and the wings of their spirit droop.

Others do not keep themselves physically fit. It is hard for anaemic, dyspeptic, neurotic folk to “keep at it.” They need to receive the spirit of God in a carrying medium of milk, raw eggs and vegetables.

Some grow weary because they have not had the necessary discipline of difficulty. They have not borne the yoke in their youth, and so are “softies” in their age.

They do not know how to “labor and to wait” for the “due season” of harvest. Like children they plant some seeds, and next day dig them up to see whether they are growing.

The world is full of raw and brash experimentalists who are always for trying out something else, just for the joy of novelty, just for the exhilaration of dancing around.

They do not really try out anything, because they are not deeply interested in securing a result. “The play’s the thing.” With them life is a game more than a mission and a task.

They do not try out anything because usually they take no sufficient account of the time factor involved in all great experiments with human life and growth. Nothing comes of this childish, flighty sort of attempt at well-doing, except disappointment and discouragement.

Jesus tried it out.

“Having loved his own he loved them unto the end.” “I if he be lifted up will draw all men unto me.” He has been drawing them ever since. The experiment is working out, because he tried it out.

Paul’s superb optimism affirms that at the end of the great experiment, however remote the due season may be, their lies inconceivable and glorious recompense.

♦ ♦

The Disciples of Christ need to try OUT their principle of unity. If it will not work by the theological method of restoring primitive Christianity, doubtless it will succeed by the ethical method of realizing essential Christianity.

If it will not work by the scholastic method of “thinking out a way to right living,” surely it will win through by the method of “living out a way to right thinking.” If the people of God cannot unite upon a creed, they can unite upon deed.

All of which means that the Disciples are called today to try OUT as never before by practical experiment their principle of unity. We need no longer argue; we must practice. Any scepticism or discouragement with reference to our principle is due to our not having gone far enough with it.

“It is well to believe that there needs but a little more thought, a little more courage, more love, more devotion to life, a little more eagerness, one day to fling open wide the portals of joy and truth.”

Try it out!

C. M. S.



The editor of *The Christian Century* has returned to the office and to a portion of his work again. By next week it is his hope to be in the harness as usual. He gladly takes occasion just now to express his appreciation of the able writers who have prepared the editorials and other portions of the paper during his absence. The effectiveness of their productions is indicated by the words of appreciation that are coming to us in each day's mail. Through the summer we are planning to enrich the pages of the paper and to make it, if possible, more vital and interesting than ever before.

AN UNFORTUNATE BEGINNING.

PROBLEMS connected with the work of the American Christian Missionary Society are many and difficult. Some are inherited from the unwisdom of past administrations and others are inherent in the very nature of the task the society sets itself to work at.

It has been generally hoped that the new administration of which President F. W. Burnham is the head would be able to meet the problems by which the society is confronted with a new vision and a statesmanship which would carry conviction and establish confidence throughout the brotherhood.

One of the first important steps proposed by the new leadership, however, tends seriously to weaken this hope.

In dealing with mission work in Chicago the board of the American Society, it seems, has been induced to abandon its long-established co-operation with the Chicago Missionary Society and has given out that it will hereafter conduct mission work in this city directly from Cincinnati without any authoritative local control of the mission funds, policies or workers.

The fact that the Society's action is taken under pressure of unusual circumstances in Chicago, involving a sinister and stubborn disaffection on the part of two or three men, is not to the point of our present contention, though it will be difficult to suppress these circumstances from the ultimate discussion.

We are now simply challenging the merit of the innovation the society is proposing to introduce.

This innovation is about as radical a departure from established precedent as any course the American Society could have adopted.

But it is not only a radical departure from precedent: it is also—and that is the main point of the criticism—a radical departure from the best standards of missionary administration.

It is coming more and more clearly to be discerned by mission boards, both home and foreign, that missionary funds can best be administered by a local organization composed of representatives of the churches of a particular city, or in the case of foreign missions by a body representative of the "station."

The abandonment of this policy by the American Society, in its work in Chicago—and we presume all other large cities where mission work is carried on—is therefore felt to be a decidedly reactionary step.

Its effect will be to bring confusion and waste into city missionary work and actual disorganization into the co-operative life of the churches of the city.

It is of great importance to the character of the Disciples' future work in the great cities of the land that the proposed step be duly considered before it is actually taken.

METROPOLITAN DAILY RIDICULES BAPTISM.

REPORTERS on a metropolitan daily are usually gentlemen of refinement, but occasionally some rude fellow of the baser sort shocks the sensibilities of religious readers. Singularly out of taste was an article in the *Chicago Tribune* recently, with accompanying illustrations, which ridiculed a Baptist baptismal scene at Kankakee, Ill.

Along with the write-up were three pictures showing a minister immersing a young lady with the words underneath, "Going, Going, Gone." It is certain that this article and make-up were never shown to Dr. W. B. Norton, the cultured Methodist minister, who writes most of the religious news in this great daily.

PRESBYTERIANS RESTORE SECRETARY McAFEE.

PROMPT repeal of its action by the Presbyterian Board of Home Missions saved that denomination from a serious agitation over the dismissal of Joseph E. McAfee from its secretarial staff.

As reported in last week's *Christian Century* Mr. McAfee was removed from office after he had refused to resign. The action taken was in response to a certain reactionary protest in the denomination on account of Mr. McAfee's policy of co-operation with other Christian denominations in Home Mission work and because of his pronounced social service activities which it was alleged were not projected along so-called "evangelistic" lines.

Mr. McAfee will be remembered as one of the commission of Home Mission Secretaries which some two years ago made a survey of the whole northwestern frontier with the purpose of gathering data and outlining a policy of mission work in which all Christian bodies might share. Dr. I. N. McCash, represented the Disciples' home mission society on this commission.

Its report included among other things a description of much waste through overlapping conditions and advised that the various bodies should co-operate in a division of the field even if it required the abandonment of a superfluous church here and there in the interest of efficiency and unity.

Mr. McAfee holds that the Presbyterian church is engaged in higher business than merely the making of Presbyterians. The Kingdom of God he does not identify with his denomination, but regards his denomination and others as instruments of the Kingdom.

He concedes frankly that there may be places and situations where it is better for the Kingdom that a Presbyterian church be not established, and that there are places and situations where it would advance Christ's work for an already existent Presbyterian church to withdraw.

This kind of doctrine and the policy based thereupon drew a loud-voiced opposition to the front seat and the board thought the noise it heard was the voice of the whole Presbyterian church. So it dismissed Mr. McAfee.

But it soon discovered its delusion. We can best tell the rest of the story, however, and the interpretation thereof, in the words of the *Continent*, the leading Presbyterian newspaper:

"An absolute storm of letters of protest rained down on its president from every quarter of the country, and those who supposed Mr. McAfee unpopular had early cause to change their opinion—after which with excellent wisdom they also changed their votes. The whole incident, though painful in many particulars, has been so instructive that no one could wish it had not happened. Neither in General Assembly nor anywhere else will the notion reappear—this year at least—that the church is controlled by a reactionary spirit. Like every other live American institution in this epoch, Presbyterianism is progressive and wants leadership only from 'forward looking men,' as President Wilson would say. With that fact established by such a noteworthy demonstration, many other problems besides the home mission problem become easier of solution than they have hitherto seemed."

This action of the Presbyterian Board will strengthen the hand of progressive forces in every Christian body.

"When a child cries over its broken toy, the true mother does not laugh at it. Rather she comforts it tenderly, while knowing the real slowness of the loss. So God, the true Father of all spirits, does not turn from any sorrow His children suffer, but comforts them even in the smallest troubles and mistakes."

* * *

It is NOT written, Blessed is he that feedeth the poor, but he that considereth the poor. A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

* * *

We shall profit by all that befalls us. If it is good and necessary for us to be humbled—if we cannot do anything right till we are humbled—then be sure God means all that he sends us for this purpose. Sometimes it may be a great trouble, sometimes a little vexing trouble; one may do the work as well as the other.—F. D. Maurice.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Chief's Daughter Becomes Missionary.

One of the most remarkable missionaries of the Home Board of the Presbyterian church, is Mrs. Suzanne La Flesche Picotte, M. D., of the Omaha tribe of Indians. She was a daughter of the old chief Joseph La Flesche, received her medical education in Philadelphia, and is now in charge of the Presbyterian hospital at Walthill, Neb.

Back From South American Tour.

Bishop Stuntz, of the Methodist Episcopal church, is back for a time from his great continental field of South America. He reports the stopping of much business by the war, with resulting distress and difficulty, both in secular and religious work. Nevertheless, there is a great advance in spiritual things; the membership increase for the whole Methodist work being eighteen per cent during the year. The bishop will tell his story of South America in a hundred places before he goes back next fall, and it will help to make the two Americas understand each other better, and love each other more.

Prayer for War-horses.

The religious feeling of the Russians is always one of their prominent characteristics, but John R. Mott has reported a very interesting addition to the litany of the national church which provides a prayer for the horses that draw the implements and supplies of war. It reads: "And for those also, O Lord, the humble beasts who with us bear the burden and heat of the day, and offer their guiltless lives for the well-being of their country, we supplicate thy great tenderness of heart, for thou hast promised to save both man and beast, and great is thy loving-kindness, O Master, Saviour of the world."

Catholics and Jews Give Methodists Books.

A beautifully bound set of the Catholic Encyclopedia was recently given to the Hiff School of Theology, Denver, Colo., by Mr. J. K. Mullen, a Roman Catholic layman and a prominent business man of Denver, who is held by all in high esteem. It is interesting to note that the school possesses a set of the Jewish Encyclopedia, which was the gift of a Jew, former Senator Guggenheim. Both gifts were made as a mark of the high personal esteem in which their donors held Bishop Warren, and the Catholic Encyclopedia is inscribed by Mr. Mullen to Bishop Warren's memory.

Illinois Has Sunday-school Convention.

The fifty-seventh annual convention of the Illinois State Sunday-school Association will be held at Danville, June 15-17. The convention theme is "The Whole Bible for the Whole Community" and the convention aims are: "Christ effectively obeyed; children intelligently taught; communities efficiently served."

Episcopalians Will Promote Evangelism.

Though the word "evangelism" is not often found in Episcopalian vocabulary, something very like an evangelistic movement will be found in this communion next winter. They have a Commission on a Nation-wide Preaching Mission, and this

commission is arranging for special services in the churches all over the country, to be held during Advent. At the last general convention the following resolution was adopted: "Whereas, our age calls in no uncertain way for a revival of the prophetic ministry, and a re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and, Whereas, a new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a church that witnesses to and seeks to promote faith and order; therefore be it resolved, the House of Bishops concurring, That this church in general convention assembled registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the church at large, and whose sole purpose and aim shall be the salvation of men through Him whose Name is above every name."

Chicago Teachers Will Avoid Religion.

The religious question in Chicago is an urgent one, determining the issue in municipal elections, and producing embarrassments in the administration of the public schools. A former rule of the school board is amplified at a recent meeting so that every teacher or other employee of the board is prohibited from asking pupils of the religion of their parents, and is also prevented from inviting pupils to attend any religious service. The passage of this rule was opposed by the Catholic members of the board.

Boys Will Walk to C. E. Convention.

Two boys have started to walk from Waxahachie, Tex., to the World's Christian Endeavor convention in Chicago which will be held July 7-14. They will carry a message from Governor Ferguson of their native state to President Wilson, who is expected to be in Chicago, provided affairs of state permit. A series of Christian Endeavor rallies is planned in each town which the boys will visit while they are en route. The plans for a great convention are meeting with encouragement and it is confidently predicted that twenty thousand people will be in attendance.

Hugh Black to Assist R. J. Campbell.

Prof. Hugh Black left New York City recently, sailing for London, where he will spend the summer. He will assist Rev. R. J. Campbell in the City Temple, the leading Congregational church of England.

Russian Baptist Leader in America.

Rev. Wm. Fetter, head of the Baptist movement in Russia, was recently exiled from that country because his German name aroused the suspicion of the government. He is a Lett, and his large church in Petrograd is largely Lettish. On being exiled he visited Lapland for a time but has since come to America. Here he will speak at conventions under the auspices of the Baptist Home Mission Society on the Russian Baptist work. In America, the Russian immigrant is being reached by a Methodist mission in New York, two Disciple missions in New York and Chicago and several Baptist missions. The Presbyterians have done something with the Russian Molokanee in San Francisco,

a Quaker-like sect. The visit of Rev. Mr. Fetter to America will doubtless result in stirring up interest in the Russian immigrant and develop means to help him.

Anglicans and Nonconformists Co-operate.

The Anglicans and Free churches are co-operating in certain parts of England to reach the non-church-goers with the religious message. This is especially true at Todmorden, Lancashire, where a co-operative house-to-house canvass has been made. The clergy of the Anglican church and the Free church ministers joined in prayer-meetings.

One Pastorate in a Lifetime.

Dr. John F. Cowan, D. D., who died April 5 at Fulton, Mo., was for fifty-four years pastor of the Presbyterian church at Auxvasse, Mo., and this was his only pastorate. He began his ministerial career in 1861, and died in his 79th year.

Congregationalists Gain Members.

The Congregational denomination consolidated a number of churches last year so they show a loss of three churches. They gained 12,989 members. The gain in Sunday-school pupils was most noteworthy, being 56,413.

Peace Lessons for the Sunday-school.

Peace lessons for the graded series of International Sunday-school lessons have been prepared under the direction of the Commission on Christian Education of the Federal Council of the Churches of Christ in America, by Prof. Norman E. Richardson, of Boston.

Protestantism in Spain.

The Presbyterians have dedicated a church edifice in the center of Madrid, Spain, said to be "as fine as any in Scotland." The venerable Senor Tornos, at one time court preacher to Queen Isabella, assisted at the dedication. Rev. Franklin Smith, a devoted English Wesleyan missionary at Barcelona, reports a very favorable change of public opinion about his work.

New Methodist Pastor for New York.

The Rev. Worth M. Tippy, D. D., pastor of Epworth Memorial M. E. church, Cleveland, has been transferred to Madison Avenue M. E. church of New York. He has been in Cleveland nine years and leaves a church of 1,650 members who are well organized for all forms of religious work.

Many New Members in New York Church.

Dr. Chas. F. Reisner, a Methodist pastor of New York, is widely known interdenominationally on account of a number of books on church methods. That his plans will work is shown by the fact that he has received 440 new members the past conference year in a city where religious work is notoriously difficult.

New President of Sunday-school Forces.

The death of Dr. H. M. Hamill, president of the International Sunday-school Association, has been noted. E. K. Warren of Three Oaks, Mich., has been elected to succeed him.

Mr. Hearst and Billy Sunday.

A committee of twenty Chicago pastors selected by the Chicago American, Mr. Hearst's paper, went to Paterson, N. J., last week on a special train chartered at Mr. Hearst's expense, to present a petition to "Billy" Sunday asking him to hold an evangelistic meeting in Chicago next winter or spring. Mr. Sunday had already given assurance that he would come to Chicago within two years, but it is believed that his presence next spring would be a great factor in the anti-saloon campaign that will come to an issue at the polls in April, 1916. Fifty thousand names had been gathered in a petition by a systematic canvass conducted by the "American." This petition was unrolled in Mr. Sunday's room at Paterson where he received the ministers dressed in his bath-robe "immediately following the message and rub-down which his physical trainer regularly gives him after every service."

Bishop Samuel Fallows, in presenting the petition, said: "When you come to Chicago you will find there the greatest opportunity in your career. Chicago is waiting, expecting, pleading, praying that you will come next January. This petition, made possible by the generous co-operation of the Chicago American, should convince you beyond the shadow of a doubt of the widespread demand that exists in our city that you should conduct a real revival there. William Randolph Hearst, through his great newspapers, has contributed \$1,000 to the campaign fund and has expended money and effort without stint to forward the movement. He has declared that his great newspapers will help in every possible way to forward the success of this campaign."

Mr. Sunday encouraged the committee to believe that he desired to come to Chicago next January, but he was already engaged at Trenton, N. J., and at Baltimore for the late winter and spring season. He advised the committee to visit Trenton and request the committee there to exchange dates with Chicago. This the committee did. A final answer from both Trenton and Baltimore is expected this week.

Mr. Sunday closed his revival in Paterson last Sunday night reporting 15,000 "converts" and a public offering of \$25,000 for himself in addition to many uncounted private gifts made to Mr. and Mrs. Sunday personally. It is said their private gifts amount to as much or more than the public free-will offering.

Episcopalian Rector Practices Immersion.

The Living Church, an Episcopalian weekly of the "High Church" persuasion, startles its readers with a two column half-tone showing a rector immersing a candidate in the presence of a great throng of people. The administrator is the Rev. John H. Griffith, rector of St. Mary's church, Kingston, N. C. The occasion was most impressive, and probably everybody felt the solemnity of the service, for upon the Rev. Mr. Griffith's leaving the water a young man, who is a mute, went up to him and asked to be baptized. The following Wednesday evening he was baptized, and immediately confirmed by Bishop Darst. Bishop Darst was in Kingston at the time of the baptismal service, and confirmed twenty-one candidates for the local parish, ten of whom were men of ages up to 65 years and heads of families. The Rev. John H. Griffith has been rector of St. Mary's parish since his ordination to the priesthood in 1898. During the past conciliar year, which ended

April 30th, this missionary has presented fifty-six for confirmation, baptized thirty-two of whom fifteen were immersed.

Richest Church in America Has Deficit.

Some churches have looked longingly for the time when they might operate a budget without a deficit. It will doubtless discourage them to learn that the richest church in America had a large deficit last year. From the Year Book of Trinity Parish, of New York (Episcopal), just issued, consisting of 500 pages, it is learned that while the total assets are \$16,096,251.99, there is a large deficit, caused by the fact that, "although the income is large, the work is still larger." Free-will offerings amounted to \$109,827. The parish spent \$305,486.96 for maintenance, and \$26,466.66 for gifts outside the parish. It paid taxes on \$15,403,700, and its notes payable amount to \$4,000,000. The number of communicants is 8,944; the baptisms were 399; the confirmations, 408; the marriages, 301. The Sunday-school enrollment is 3,182, with 345 officers and teachers. In regard to its untaxed property, Dr. Manning says that Trinity "is in the position of a benefactor to the community, not of a beneficiary."

Is Pope Incarnation of the Christ?

While the Modernist movement in the Roman Catholic church, under great difficulty undertakes to lead the great communion toward the light of the new day in religion, certain obscurantist forces are leading quite in the opposite direction. Certain Jesuits are spreading a conception of the Pope which is not unlike the emperor worship of ancient Rome. Dean Inge, writing in the British Guardian, gives a number of examples of this. One of the more striking is the following: "Two or three years ago a Jesuit, preaching in Notre Dame (Pere Coube, if my memory is correct), cried, 'Our Father which art at the Vatican, hallowed be thy name, thy kingdom come,' etc. He was quite sincere, and did not understand that he was making an idolatrous parody of the sublime prayer of the gospel." A translation of a sermon by a French priest named Milet, Cure-Doyen de la Roe, which is rendered freely is as follows: "When we prostrate ourselves before the Holy Sacrament, we adore our Savior, Jesus Christ, in his eucharistic presence, which is a substantial and personal presence. When we fall at the feet of the Pope to pay him the homage of our souls, promising him to keep his commandments, it is in a certain way our Savior Jesus Christ that we adore in his doctrinal presence. In either case, we adore, we confess, the same Jesus Christ. Whence it results by a necessary consequence, that it is quite as impossible to be a good Christian without devotion to the Pope, as without devotion to the Eucharist."

The Church of the Social Revolution.

There is a tendency for the Christian Socialists of America to withdraw from the organized churches and form independent congregations. This tendency does not receive the approval of the Christian Socialist movement of the country nor of its journal. Rev. Bouek White of New York has achieved fame through writing a very startling biography of Jesus called "The Call of the Carpenter." He has organized in New York the Church of the Social Revolution and has been its pastor for two or three years. He presided recently in Boston at the founding in Berke-

ley Hall of the Boston Church of the Social Revolution. Rev. Harry Phillips was ordained its minister, several hundred signed the covenant, and a red flag with white letters was adopted as its insignia. The hall was crowded. After several preliminary addresses, Mr. White explained the purpose of the church as follows:

"It shall be our aim to bring together economics and religion, to strip religion of its aristocratic frippery, and to reveal it as the true aid to the economic independence of all."

Rev. Harry Phillips then stepped forward while Mr. White said: "I hereby ordain you a minister of God in Boston of the Church of the Social Revolution." Mr. White then, after a further exposition of the church's principles, requested all who wished to come forward and sign the covenant, which read: "I enlist under the lord of the blood-red banner, to bring to an end a scheme of things that has enthroned leisure on the back of labor, an idle class sucking the substance of the poor. I will not be a social climber, but will stay with the workers in class solidarity till class shall have been done away in fellowship's glad dawn. I will seek recruits for the Church of the Social Revolution unto the overthrow of the present-day society, and its rebuilding into comradeship."

Church Paper Condemns the Germans.

The expressions of the religious press following the Lusitania catastrophe vary from mild protest to vigorous condemnation. Among the journals stating the case more vigorously is the Continent, the leading weekly of the northern Presbyterians. This paper calls the catastrophe "a deed at which savages would blush." It goes on to express the editorial attitude in this wise: "Christians of the United States have sincerely sought to observe that neutrality of feeling which was enjoined on them by President Wilson as a duty to their own nation and which was besought of them by German sympathizers in the name of fairness in an inscrutable conflict. And beyond question, they still desire and purpose, in common with the mass of their fellow citizens, that neutrality be maintained politically. But the sinking of the Lusitania makes moral neutrality impossible to an unfettered Christian man. Can a Christian be neutral in a matter of unprovoked murder? He must denounce it or be himself stained with the guilt of an accessory."

Death of Dr. B. A. Greene.

Dr. Benjamin A. Greene was a professional lecturer at the University of Chicago at the time of his death, May 12, 1915. He had been one of the leading Baptist pastors of America and had a long and noteworthy pastorate in Evanston, a suburb of Chicago, before going to the university. Though of an older generation, he was thoroughly modern in his thinking.

Religious Guidance for Illinois Senate.

The members of the state senate of Illinois will receive spiritual ministrations from all the leading denominations this year. A chaplain will be appointed for each week of the session by Lieutenant-Governor O'Hara. The Methodist representative was Rev. J. W. Ferris, of Colfax, who is a chaplain of the Illinois National Guard, having held this position since the Spanish-American war. He will go into camp with the militia at Dixon, Ill., this year.

Here and There

ELBERT HUBBARD.

Fate played a strange prank with the man who boasted that he would interview the Kaiser at St. Helena. He who wrote so fiercely against the war fell an innocent victim to its unreasoning frenzy.

Many of those who will write about him may remind us that he was neither scholar, sage nor saint, all of which may be interesting but is no more germane than to say that he did not invent an aeroplane or discover America. Possibly, I may fall into the easy task of explaining a personality by mere negatives before I get through, though I hope to be saved therefrom. Hubbard was not an ideal in many respects, but to thousands of people he was the liveliest wire of his day.

He was the jester of the age. His eccentricities of dress and manner took the place of cap and bells. Had he lived a thousand years ago his name would have come to us as the fool who made his king famous. He had a habit of tweaking the nose of many traditions and customs often for the purpose of amusing the bystanders and nothing more. He lived two-thirds of his days in the world of jest and the other third in the world of earnest. He could caricature as few men could. His free and easy style of writing "took" with a great many people who like amusement in balloon-like capsules and instruction in pellet form. Many of his epigrams were sermons in vestpocket editions, always sparkling and quotable. His raucous language often shocked the proprieties and even went into the debatable border land. Everything within sight must be made to contribute a smile or a laugh; the sea must be put through a wringer to get at its gold. If there were no jokes in the world East Aurora would not have been possible.

Elbert Hubbard reduced the study of "what the people wanted" to a science. Then he resolutely set himself to work to give them that. He discerned the doctrine of the main chance while the majority could not see it with a microscope. He studied the language of the crowd and entered into their thinking with them. He became more of a comrade than a leader of that large group of people who hold the creed of one world at a time, those who say to their own souls, "Let us eat and drink for tomorrow we die," who hold life to their lips as an orange today, no matter if skin and pulp are all that remain tomorrow. Elbert Hubbard was a Philistine among Israelites, a dissenter within the borders of the establishment, an agnostic who lived on familiar terms with the thinking and speech of the orthodox.

It is barely necessary to say more than a word about his habit of ridiculing the Church and the ministry. He was so fond of a jest here that he never cared to be just. Mirth, in his sight, covered a multitude of sins. As long as he provoked a laugh the end sought was obtained. Few men of serious minds ever deigned a reply, knowing how difficult it is to reply to a sneer; but the friends of this lamented caricaturist would not restrain their indignation if it were known that his victims did not cherish a wholesome resentment for his methods of warfare. That resentment is deep and abiding. At a time when the Church is doing the greatest and best work that it has ever done, the ridicule of one of its enemies seems as unjust as it is untimely. That he could see

nothing but superstitions, foibles and follies in a day when the heart of the Church is racked with pain because of its own sense of inefficiency, argues his own lack of appreciation for those who had a better sense of the world's need and the ability required to meet that need than he. It is too bad that he chose to be a clown when he might have been a voice crying in the wilderness. But his friends need not think that any aspersions will be cast upon his memory, now that his voice is still. The same people who suffered from his stings in silence will drop the mantle of charity over his faults.

That same class lament that he came to such an untimely end, for they appreciated his powers, laughed at his jokes, winced under his flings, and hoped now and then that he would mellow with the years, and let up. They rejoice at the success that he won, while never allowing their appreciation to blind them to faults for which excuse seems difficult. He made a place for himself in the world, rising like hundreds before him from the great common people and holding a high place in their ranks. He represented the "get there Eli" spirit of the age, and he reached his goal.

A WORD OF EXPLANATION.

For some weeks we have had house-cleaning, paper-hanging and painting at the parsonage, and I was as the man who sat among the tombs. I believe that the house-cleaning argument was a solar-plexus to those who in the long ago advocated a settled location instead of dwelling in tents. The tent survived many, many years in the face of the annual domestic cyclone. I never fully appreciated the charm of the ancient slogan, "To your tents, O Israel!" until now, though in former years when I read it the bugles started blowing in my ears. When, in these recent weeks, I was persecuted in one room, I fled into another, and like Noah's dove could find no place to light, or sit down. Those in charge of the operations offensive and expensive have agreed to a truce, and the prospects for an explanation that will explain the presence of domestic torpedoes and other contraband of war, are growing brighter every day. So if any unseemly language creeps into this department, know all men, that it was provoked and amply justified by the perverse practise of putting the rollers under a good man year after year.

O for a lodge in some vast wilderness!

TWO KINDS OF INFIDELITY.

One is that which denies the existence of a God and acts accordingly. The other affirms the existence of God, but acts as if there were no God. Some men are fond of calling men infidels who do not agree with many accepted conclusions, though the lives of these dissenters are no whit inferior to the lives of those who denounce and brand. We ought to remind ourselves that a man who does not provide for his own household has denied the faith and is worse than an infidel. So even the infidel has not sunk to the deepest depths!

The infidelity of dissent among Christian peoples is a shining virtue compared with that spirit which assumes to be orthodox, but often lacks the homely grace of being kind.

THE WORLD DO MOVE.

As I write, a great prohibition meeting is being held a few blocks distant. I hastened down after dinner to show my loyalty to the cause, wondering whether the speakers would have a respectable hearing, although they are known all over the state. One is a United States Senator, the other was a candidate for the governorship a few years ago. Imagine my surprise to find standing room at a premium, crowds being turned away. I stayed long enough to hear the familiar arguments applauded which fifteen years ago were received by all except the few in contemptuous silence. Then the hearers would have numbered twenty-five or fifty, while a houseful would have made us yearn for the spirit of humility, lest we should be exalted above measure. Then no man of any prominence in politics would have touched prohibition with anything but a gatling gun. To advocate such a measure would have been political death. His zeal would have been expended in fighting the temperance cranks "who were doing more harm to the temperance cause than the distillers." Well, as it was in the beginning, is now, and ever shall be, the pioneers do the work, endure the pain, while others wear the crown. So don't get discouraged if good causes move slowly.

ALEXANDER CAMPBELL ON ORTHODOXY.

In the early days when Mr. Campbell and his co-workers were in the minority, they were shut out of churches, reviled and abused, as all heretics are. They were not ashamed of that appellation. They knew that heresy is an opprobrious word used by majorities to kill off reform movements and to entrench themselves in power. They also knew that the heresy of today may be the orthodoxy of tomorrow, and they were content to endure hardness as good soldiers—and to wait. Those who held the fathers up to scorn are now hidden beneath the mantle of a Christian oblivion. But here is what Mr. Campbell said about orthodoxy:

"Who that has his eyes open has not seen that men of the lowest intellect and of the lowest moral endowments are the most zealous in the cause of orthodoxy—and the reason is, they are conscious that unless they can raise a clamor about orthodoxy they are likely to pass off the stage as they ought? I have always found those of the most orthodox scent the slowest in the race, and the loudest in the sound. The foremost hound makes the least noise in the course, but those hindmost are always sounding, lo here! lo there!"

What ho! Ye brethren who denounce all those who do not accept your conclusions, ponder well the above and mend your ways.

E. B. BARNES.



Disciples Table Talk

Mr. Weaver's Three Years at Pendleton.

The resignation of Tolbert F. Weaver from the pastorate of First church, Pendleton, Ore., to take effect Aug. 1, brings to light the facts of a successful and faithful three years' ministry. Upon assuming his work in 1912 he found the church heavily burdened with debt and with a dwindling membership. Through an aggressive campaign which he inaugurated a year ago, a note of \$8,400 was paid off and an additional \$600 paid on another debt. There have been 185 additions to the church since his incumbency, new improvements have been made to the church building and there has been increased life and enthusiasm in the congregation. These statements are made upon the authority of the officers of the church. The congregation feels a great sense of loss in his resignation. When he announced his intention to leave recently, several of the leading members of the church arose and spoke in such terms of praise of his work there that the minister was much moved. Mr. Weaver will attend the Oregon state convention in July, and the General Convention at Los Angeles, going thereafter to his old home in Texas. He expects not to be ready for a new pastorate until the end of the present year.

A Pastoral "At Home."

Dr. and Mrs. Finis Idleman of Central church, Des Moines, Ia., gave the evenings of an entire week to the gracious task of being "at home" to the membership of their church in a series of receptions. The congregation is enthusiastic over the event.

Adopt Vestments, Then Resign Them.

The choir of Central church, Des Moines, Ia., some time ago adopted the custom of wearing vestments in the service. Their motive was to displace the ornate and varicolored hat and gown of the street with a simple and undistracting vestment. On hearing that there were in the congregation some who feared the effect of the new custom the choir voluntarily laid them aside and resumed the former garb. The episode caused some favorable comment in the Christian Worker, Central's parish paper, an elder of the congregation making it the text for an article in praise of the gracious spirit of the choir.

Oklahoma Convention.

Oklahoma State Convention will be held at First church, Oklahoma City, May 31 to June 3.

Hugh McLellan in Union Meeting.

Hugh McLellan, pastor at San Antonio, Tex., is holding a union evangelistic meeting at Brownsville, Tex., participated in by all the Protestant churches of the place.

Public Interest in Organ Dedication.

Central church, Spokane, Wash., has just installed a beautiful pipe organ in their house of worship. The instrument was dedicated on May 21 with a concert by Edward Kreisler, organist at Dr. Combs' church in Kansas City. The fact that Central church has been for many years a downtown meeting-place for many public gatherings beside its own services prompted many public men, including the mayor of the city and prominent pastors of other churches, to write to the local press urging the people to attend the opening recital on the organ and thereby aid in paying for the new instrument. The pastor, J. E. Davis, and his services to the city, are held in high regard by the entire citizenship.

Another Pastor Given Automobile.

The congregation of South Street church Springfield, Mo., voted recently to give the pastor, F. L. Moffett, an automobile as a mark of affection and an aid to efficiency.

First, St. Louis, Location Decided.

First church, St. Louis, John L. Brandt, pastor, has purchased the property of Delmar Baptist church, 4300 Delmar avenue, for \$21,000. It has been the sentiment of the

members of the First Christian church to move westward and several weeks ago a proposition was submitted to purchase the Delmar avenue property.

Bequest for Girard, Ill., Church.

By the will of the late Miss Hattie Shepherd, one of the oldest members of the congregation in Girard, Ill., the church there was left \$500 to be kept as a distinct fund, the interest to be collected annually and held for church purposes under the direction of the trustees.

Butler Man Wins Yale Honors.

F. E. Davison, a graduate of Butler college, carried off the first Downes prize for the highest proficiency in the public reading of

the Scriptures and of hymns in the Yale School of Religion. The prize is worth \$30.

Louisville Institute Graduates Three.

Graduation exercises of the Louisville Christian Institute were held at the First Christian church recently and three young ministers were presented with diplomas. The graduates were W. L. Foster, pastor of Christian churches at Cecilia and White Mills, Ky.; W. H. Stewart, pastor of churches at Rolling Fork and Pleasant Hill, and John E. Lord. Addresses were made by D. W. Scott, dean of the institute and pastor of Parkland Christian church, Dr. E. L. Powell, pastor First Christian church, and members of the graduating class. The institute was formed three years ago by First church, and has for it object the training of Sunday-school teachers, missionaries and men for the ministry. Classes are held at night in the Sunday-school rooms of the church. About thirty students were enrolled this year.

Church Unity in Religious Education

Under the directorship of Pastor Charles M. Watson, of First church, Norfolk, Va., there has just been brought to successful completion a seventeen weeks' School of Religious Training and Social Service. The significant fact about the school was its community character. It was not an affair of a single congregation, much less a denominational enterprise, but gathered its students and faculty from all churches of the city. It was projected and carried out in the spirit of service with no thought of sectarian gain. Two hundred and eight students were enrolled. The average attendance was 185. Besides the regular departmental courses there were provided professional courses in Sociology, Pedagogy, Boy Training and Missions. The Presbyterian and Methodist pastors were members of the faculty, the presi-

dent of the "Inter-Church Conference" under whose auspices the school was organized was a Methodist layman. The Bible lecturer was the pastor of the First Presbyterian church and the sessions were all held in the beautifully appointed Sunday-school building recently erected by the Disciples church. Some one asked Mr. Watson, the Disciple pastor, what he and his church "would get out of it." "The question startled me," writes Mr. Watson, "for it represented the attitude that seems to prevail in so much of congregational life. My answer to the question was that the consciousness of showing forth as a congregation the spirit of Jesus Christ who came not to be ministered unto but to minister, was what we got out of it." The school will be repeated next year beginning in October.

Why Dr. Chilton is a Disciple

The Y. M. C. A. at St. Joseph, Mo., has been lending its auspices to a series of addresses by leading pastors on their reasons for belonging to their respective denominations. Dr. C. M. Chilton spoke for the Disciples. He said in part:

"I have no desire to engage in debate on these Christian matters. If there was a time for the cultivation of differences it has passed, it is now time for the cultivation of agreements. But I am asked to join in a fraternal statement of the Christian situation.

"As I look back over forty years in this nation there have been many changes, and they are very encouraging. One can hardly realize that these are the same churches we had then, we have all greatly changed. Vulgar materialism was rampant in the churches in those days, and narrowness and deep, bitter prejudices everywhere. Today there is sanity and a growing friendliness, except among the belated ones.

"During these years there has been a gradual conformation of doctrine and practice till we are not aware how near we have come to one another. We are practically agreed

upon the great facts and doctrines of our religion. We do not question one another's standing. This is the most encouraging sign of the times.

"I go with those who call themselves Christians because I like their passion for unity. Jesus made His church one and prayed that it might continue one. The apostles warned them against division. One of the secrets of the wonderful power of the early church was its unity. The church of today is sadly narrowed and weakened by its divisions.

"Then I believe in the program of unity by way of a return to Christ and his teachings. I do not believe the church will ever unite on any human platform. Other foundation can no man lay than that is laid, which is Jesus Christ. I like the exaltation of Christ and His word. I like the New Testament names and practices. I like being with a people who are trying to work out the meanings of religion as they appear in the church. Have others these same aims? Are others engaged upon these same tasks? We bid them Godspeed and pray for a day when we shall all 'see eye to eye, and speak the same thing.'"

New Preacher Introduces Himself

Launching his pastorate at Central church, Houston, Tex., H. King Pendleton, dwelt on the difficulties that Paul faced when he entered Corinth and contrasted them with the more favorable and stimulating circumstances which attend the new minister's entrance into Houston. Concluding his frank and humble address Mr. Pendleton said: "I ask you to bear with my egotism if I take a few moments to introduce myself. I am not a man of eloquence or of great literary parts. I have studied, for thirty-three years, how to use the simplest language and put my thoughts in the clearest expressions in order that the children might understand my message and they have honored my ministry; my churches have been thronged with young people wherever I have ministered. I have

no brilliancy; I only have some power to create enthusiasm and transform it into Christian service.

"Wherever my ministry has been fruitful it has been because the churches have worked and have won success. If you are looking to me to do anything startling I had better resign now. But if you will go on to do great things I can succeed here as elsewhere by being the honored pastor of a church that is doing great things for Christ and humanity. If you are going to do great things it must be in the power of love first to Jesus the Christ, a love that pours itself out in deep devotion and untiring service."

Mr. Pendleton recently resigned at Independence, Mo., in order to go to Houston, where he succeeds W. S. Lockhart.

Endeavor Session at Los Angeles.

National Secretary of Christian Endeavor Claude E. Hill has announced that Saturday evening has been appointed for the Christian Endeavor session at the General Convention at Los Angeles next July. The speakers will be Addison L. Cole, of Carthage, Ill.; Leon V. Shaw, of Los Angeles; Austin Hunter, of Chicago, and Dr. George H. Combs, of Kansas City. Mr. Hill will preside. The Endeavor hour, 6:15, on Sunday evening, will be used as a great testimony meeting with talks by many speakers from all parts of the country.

Mrs. Lindsay in Demand.

Mrs. Catherine F. Lindsay of Springfield, Ill., is in much demand for missionary addresses on convention programs in many states. She has recently spoken in Ohio and at several district conventions in Illinois. Mrs. Lindsay's message came out of her lifelong study of missions and her recent tour of investigation of the Chinese and Japanese missionary situation.

Fourth Illinois District Convention.

The attractive program of the Fourth Illinois District convention, to be held June 1 and 2 at Paxton, includes addresses by Mrs. Catherine F. Lindsay, State Secretary John R. Golden, L. G. Huff, H. H. Jenner, Miss Bertha Lacock, Miss Jennie Call and others. Guy B. Williamson, pastor at Paxton, will lead the music. Among the larger churches in the district are those of Bloomington, Eureka, and Gibson City.

Mr. Marshall Convalescing.

L. J. Marshall, pastor Wabash Avenue church, Kansas City, who recently underwent an operation for appendicitis, has been taken from the hospital to his home and is recovering very satisfactorily. E. E. Violet, the evangelist, is acceptably supplying Mr. Marshall's pulpit during the pastor's illness.

They Take the Sunday-school Seriously.

First church, Wellington, Kans., has a remarkable Sunday-school in at least two particulars. One is the regular attendance of officers and teachers, which is almost 100 per cent, and the other is that every member of the church board—elders, deacons and deaconesses—attend the school regularly. Few schools have such a record. Henry W. Hunter is the pastor.

Sunday Evening Exchanges.

Dr. George H. Combs is exchanging pulpits with five Kansas City pastors on Sunday evenings, giving them a chance to speak to his people on the subject, "What Should the Church Do for Kansas City That It Is Not Now Doing?" The speakers are conspicuous leaders in the ministry of the various evangelical denominations. Dr. Combs will himself conclude the series with a sermon on the same theme.

Dr. Breeden Given Happy Welcome.

Upon the return of Dr. H. O. Breeden from his evangelistic meeting in Springfield, Mo., to his home in Fresno, Cal., a large crowd of his friends and church members assembled at the train, greeted him with a shower of roses, and escorted him to his home.

Baseball on Sunday Evenings.

C. R. Stauffer, pastor Norwood church, Cincinnati, is preaching a series of sermons on "The Game of Life," which are proving quite popular on Sunday evenings. The themes are as follows: "Play Ball," "Safe Hit," "Reaching First Base," "Sacrifice Hit," "Dying on Third," "Errors," "Safe at Home," "The Great Empire and His Rules." The congregation is exhorted to "get into the game and help build up a congregation that will pack the church each Sunday evening."

A Genius for Difficult Service.

Mark Wayne Williams seems to have a genius for difficult fields of Christian ministry. Nearly ten years of labor among the churches of England, culminating in an effort to save the West London Tabernacle, were followed by five years of out and out pioneer work in Milwaukee, Wis., resulting in a brand new congregation strongly welded

together in affection and purposes and housed in a tasteful and commodious church home. And now, as though that were not enough of difficulty, he has undertaken the pastoral guidance of the St. James Street church, Boston, where he will find the same type of problem with which he has labored for fifteen years. Mr. Williams is the son of Rev. J. Madison Williams, one of Iowa's best known Disciple ministers.

Greeting the New Pastor.

The first Sunday of the new pastorate of J. Boyd Jones at Central church, Terre Haute, Ind., was advertised in the church calendar and throughout the city as "J. Boyd Jones Day." A large attendance greeted the new pastor both at Sunday-school and the church services.

Gains for the Easter Offering.

The Easter offering of The National Benevolent Association up to May 4 was \$17,262.24. The amount for the same number of days last year was \$16,529.10. It is hoped that this gain of \$733.14 is an indication that a larger offering will be received this year than last. The association's work has grown to large proportions. The demands for service made by churches and pastors upon the homes were never so heavy. The amount of assistance being given by the association to our Lord's needy ones was never so great. All the homes are filled.

Old Bethany Church on Fire.

The old church edifice at Bethany, W. Va., was discovered to be afire on May 11, but by quick action the blaze was put out before serious injury was done. The building was erected in 1850 and is one of the old landmarks of the place and possesses a peculiar place in the hearts of Disciples because of Alexander Campbell's relation to it. The new house of worship now nearing completion will be used for all church work, but it is understood that provision has been made to preserve the old church on account of its historic interest. The fire is believed to have been of incendiary origin, and the community is much agitated over it.

Auto Service for Sunday-school.

A plan for making permanent use of an elaborate automobile service to bring people to Sunday-school was put into operation by First church, Oklahoma City, on a recent Sunday. Forty-four automobiles each made three trips between 9:00 and 9:30 a. m. from various stations which had been established in all parts of the city. Special heed was given to elderly people and children. The stations were in each case removed some distance from the street car lines. The attendance at Sunday-school was considerably increased by the plan and it is expected to continue it indefinitely. H. E. Van Horn is pastor of First church.

Disciple "Bishops" at Last Identified!

The Christian Century has received several letters of inquiry concerning an item in the World Almanac for 1915 describing a so-called "United Christian Conference of the Disciples of Christ." The article claimed that one who styled himself "The Right Rev. St. D. Martin, Bishop of Columbia" was the head of the new organization which represented the "progressive" wing of the Disciples and connected The Christian Century with the alleged organization as its official organ. The New York World recently published in the front page of its Sunday edition the following correction:

"Charles Clayton Morrison, editor of the Christian Century, published by the Disciples Publication Society in Chicago, has requested The World to contradict certain claims made by a former resident of Portland, Ore., who styles himself 'Right Rev. St. D. Martin, Bishop of Columbia of the United Christian Conference of the Disciples of Christ.'"

"Several months ago the editor of The World Almanac received for publication in the 1915 issue, a statement purporting to be signed by Martin and bearing the official seal of his organization. In this paper the writer claimed that his society was 'a new department' of the denomination known as the Christian church or Disciples of Christ, that the Christian Century was 'recognized as their journalistic leader,' and that the Right Rev. J. D. Meade was the Bishop in charge of 'Eastern headquarters.'"

"Editor Morrison wrote The World that he had never heard of the society or the men named as its bishops. The World correspondent at Portland was asked to investigate,

and has sent the following statement from the Rev. C. F. Swander of Portland, Superintendent of Missions of the American Christian Missionary Society:

"I first met Martin in 1911. He had come to Portland from Illinois and announced to us that he was an accredited minister of the Christian church and wanted his name enrolled in the Oregon Ministerial Booklet, which I then was preparing for publication. I looked him up to learn of his credentials and then found things not altogether satisfactory, and his name did not appear in our booklet, as he had requested. Then he set up his own church, apparently. He never was indorsed by our church body; in fact, the records of our state convention, held in 1913, at Turner, Ore., show that resolutions at that time were adopted disclaiming any connection with Martin or his organization. Later he was arrested here for vagrancy. He was convicted, and I have heard little of him since that time. I cannot say where he now is."

"The prosecution of Martin grew out of a 'tag-day' sale conducted in behalf of his church. The sum of \$75 was secured from the sale of ten-cent tags, and only a very small percentage went into the fund, the remainder being charged to expenses. Martin was given a jail sentence, but was afterward paroled. He is a veteran of the Spanish War."

"The Right Rev. J. D. Meade, described by Martin as the Bishop in charge of his Eastern headquarters, is a colored preacher who until recently was living at No. 159 New street, Newark, N. J."

A Church Music "Campaign"

A unique and greatly needed Christian service is that being rendered by Mrs. Celeste B. Givens, of Des Moines, in providing for the systematic upbuilding of church music in Des Moines and throughout the state of Iowa. Mrs. Givens is one of the leading musicians of the state and possesses an enthusiasm for church music that is equaled only by her rare insight into its significance. She is now engaged in giving the churches the benefit of her knowledge, skill and enthusiasm. By a plan which secures the co-operation of the musical people of the local church she spends a week or more in an institute which she frankly calls "An Educational Campaign for the Extension of Church Music." By means of public lectures, choir instruction and rehearsals, private work with special pupils on piano, organ or voice, Mrs. Givens is able to awaken the entire

church to a new sense of the importance of the musical part of church worship and to a deep love for the hymns of the soul. The instruction and inspiration extend all the way from children's choruses through the young people, the choir singers, the church officers and to the pastor himself. Her work is commended by Dr. M. L. Bartlett, president of Des Moines Musical College; Pres. H. M. Bell of Drake university; Dean A. M. Haggard, Dean Sherman Kirk and many others. The Christian Century also would be glad to underwrite anything Mrs. Givens would do in the field of church music, as the editor testifies with gratitude that much of his love and appreciation of the hymnal are due to the insights she succeeded in imparting to him through our association in Central church, Des Moines, twenty years ago.

Congregational Neighborliness.

On the occasion of a lecture by Albert Swartz, Disciple pastor at Knoxville, Ill., in the Presbyterian church of Galesburg, the Sunday evening congregation of First Christian church went over to the Presbyterian church in a body with Pastor H. A. Denton. The courtesy created much good feeling in addition to the delight produced by the lecture.

Indiana's Enthusiastic Convention.

Indiana's state convention was held May 11-13 at Marion. Features of the gathering were a ministerial institute on the first day when papers were read on religious and professional themes by Dr. Charles E. Underwood, Clay Trusty and David S. Shields; a big banquet presided over by A. L. Ward of Lebanon and attended by a large company; the reports of the four district superintendents—G. I. Hoover, T. J. Legg, Melnotte Miller and Fred R. Davis—and State Secretary C. W. Couble; the first appearance of F. W. Burnham as president of the American Society before an Indiana audience; the setting forth of the institutional interests of the Disciples of the state—Butler college by A. B. Philpott, the State University Bible Chair by E. F. Daugherty, the work among the student body of Purdue university by Prof. E. H. Clarke and the religious education experiment at Gary by Prof. Myron C. Settle; the sessions of the C. W. B. M.; great addresses by many speakers with J. Boyd Jones of Terre Haute and Pres. W. L. Bryan of the State university among the more prominent. It was an optimistic and loyal company of perhaps 400 persons whom Pastor Rollin A. Bennett and his Marion church entertained in their homes for three full days.

Third Illinois District Convention.

At the Third Illinois District convention held in Quincy, May 13-14, W. D. Endres, pastor First church at Quincy, speaking on the problem of poverty, declared that the great human task of relieving want and uplifting the poor will draw divided Christendom together more than agreement in creeds. He pointed out from the Scriptures how upon the church is placed the burden of caring for the poor. The great social problems, of this world, he declared, are the church's essential problems. George W. Wise of Camp Point spoke in the same vein, asserting that the church must not only be of God and for the people but must be where the people are. He said it was wrong for churches to move from down town districts to residence districts where work is much easier for them. He declared that the church gives the world the best code of morals and the greatest ideals and that from these all reform movements spring. The convention was well attended and the work in the district was reported as generally prospering.

Pastor Substitutes for Evangelist.

I. J. Spencer, of Central church, Lexington, held a two weeks' evangelistic meeting in Shelbyville, Ky., assisted by Mr. W. E. M. Hackleman, musical director. Herbert Youell had been engaged for the meeting and finding it impossible to come Mr. Spencer took his place. The pastor, Homer W. Carpenter, had the field ready and the meeting was fruitful.

A Sunday-school in the Movies.

A moving picture of the Sunday-school of First church, Lincoln, Nebr., was taken May 16. Automobiles were sent after the shuttles and extra efforts were made to get the entire enrollment of the school present. It is intended to present this "movie" as a part of an evening's entertainment showing a great school at work. The film will be kept as a permanent possession of the church. It is believed its use in later years will be of great interest. H. H. Harmon, pastor, keeps the church life continuously active. The Sunday-school work is pitched on the highest level of religious pedagogy.

Active Church Woman Dies.

Broadway church, Los Angeles, Cal., recently sustained a deep-felt loss in the death of Mrs. Sarah E. Garvin, widow of the late Thomas D. Garvin, whose ministry in various

cities on the Pacific Coast and in Honolulu was blessed with much fruit. Mrs. Garvin was a sister of the late B. F. Coulter, the Los Angeles merchant who built Broadway church and ministered to it as a lay preacher for many years. Mrs. Garvin shared in the plans and benefactions of her brother and was much beloved by the congregation. Her funeral service was conducted by John C. Hay, assisted by the pastor, Charles F. Hutslar.

Build Battleship with Mission Money!

The preposterous conception some people have of the "vast amounts" of money sent to the mission field is well brought out by Graham Frank, pastor at Liberty, Mo., in the following paragraph published in his parish paper: "We recently heard of a man who thought that a better use could be made of the money that is now being given by American churches for foreign missions. He suggested that all such money be taken for the building of a navy with which to obliterate from the face of the earth all those who dare lift a finger against Uncle Sam! Only two or three things stand in the way of such a suggestion being very valuable. First, when the proposed navy was completed its guns would not have to be turned against the so-called heathen nations which money given for foreign missions is used to evangelize, and, then, too, there is the fact that if all the money given in a year by all American churches for foreign missions were taken for the proposed navy instead of having enough to build and equip such a fleet of dreadnaughts, submarines, etc., as would strike terror into the stoutest hearts, there would be just enough to build one battleship, fill her bunkers with soft coal, and give her one round of ammunition! Aside from these considerations, the suggestion seems very practical, even if it does grate a little on ears that have become accustomed to peace-producing words of the Prince of Peace. However, when the world is in such chaos as it is now, one need not be surprised at hearing all sorts of suggestions. One may even be tempted to offer some rather questionable suggestions oneself."

Union Seems Far Off.

The proposed plan of union between the southern Presbyterians and the United Presbyterian church has failed of favorable action

in the presbyteries of the latter denomination. It would seem that it also failed of even any serious consideration, for several presbyteries voted for both of two contradictory resolutions. The Christian Observer, speaking for the Southern Presbyterian church, says "it is probable that no further steps will be taken for the present looking toward union between the two churches."

HIRAM COLLEGE.

Commencement falls this year in the week of June 12. Professor E. E. Snoddy, of the Department of Philosophy, Transylvania college, will be the commencement speaker on Tuesday, June 14.

The veteran missionary, W. R. Hunt, of Chu Chow, China, together with his lovely family, recently paid Hiram a visit. Brother Hunt delighted three audiences with addresses. His eldest son is a Freshman at Hiram.

During the past year the college library has received nearly 1,000 additional volumes, the largest accession in any single year. The daughters of the late President B. A. Hinsdale are arranging to turn over their father's valuable library also to the college.

Hiram has just won in a literary contest with Wooster university, the Presbyterian college of Ohio. This is Hiram's fifth intercollegiate contest this year, which her representative won over the Ohio colleges.

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Curing "Yaws" in the Philippines.

Dr. C. L. Pickett, of Laoag, Philippine Islands, has been doing some wonderful work in cleaning up the dreadful disease of "Yaws" in the whole province. A new German discovery for the cure of this disease has been working miracles in Dr. Pickett's hands. The Philippine government has granted him \$3,000 to help in ridding the province of this terrible disease. The medicine is expensive, but the government is willing to pay the price. Our hospital in Manila also received a fine subsidy from the government.

Gospel Conquest in Philippines.

D. C. McCallum of Vigan, Philippine Islands, reports that we have 800 members in the Cagayan valley, in the distant northeast section of the Island of Luzon. No missionary has ever been located in this section and it is a very difficult point to reach. Native evangelists and the apostolic spirit of conquest have been responsible for this remarkable growth. The Cagayan valley is noted for its growth of tobacco. We have a Chinese church in this section of eighty members, which is self-supporting.

White Baby Interests Congo Natives.

The natives in the region of Longa, Africa, are coming long distances to see Mr. and Mrs. Hedges' little baby. Charles P. Hedges, Jr., is the first white baby born in this whole section of the Congo and the natives look upon him with great wonder and admiration. A medical missionary is sadly needed for this section. Both our missionaries and the native people are without any medical attendance, the nearest physician being 100 miles away and difficult to reach.

J. C. Archer Instructor at Yale.

J. C. Archer has been permanently engaged at Yale as an instructor in Christian missions. He graduated at Hiram in 1905 and served as a missionary under the Foreign Christian Missionary Society in Jubbulpore, India, for a term. He took his B. D. in Yale in 1914, specializing in philosophy of religion and missions. This present year he has been studying in the Divinity school at Harvard university. The Disciples in the eastern institutions speak in terms of highest appreciation of the standing of Mr. Archer in the religious circles of the great universities.

baptized, and eleven former Disciples, came by statement, thus beginning the organization. Brownsville now has 210 members, a Sunday-school with an attendance of 250.

A recent tabulation of attendance at the fourteen points of contact which the Uniontown church has with the people, and on only ordinary occasions, records as follows:

Brownsville	153
Cardale	37
Dearth	36
Hopwood	65
New Salem	125
New Town	108
Oliver No. 3	54
Republic	36
Seairight	23
Shamrock	79
Thompson No. 1	41
Thompson No. 2	36
Tower Hill	115
Uniontown	543

Total 1,442

This record of interest and activity on the part of a county seat church is published with the hope it will prove an incentive to others similarly situated.

Lethbridge has made a good record since the work was organized less than three years ago. Somewhat depleted in numbers by removals, this church is facing its opportunities courageously. W. C. Asher, has just been called as pastor in the place of J. B. Pickel, who has served the church for nearly three years. A mission Sunday-school has been started in an outlying part of the city—and the main school has done splendid work. The church occupies a rented building. In the Lethbridge district a country field has been developed, where L. M. Doughty is at work and rendering efficient service.

A County Seat Church with a County-Wide Conscience

BY CLOYD GOODNIGHT.

There needs to be new conscience developed among our strong county seat churches. In many cases the strong church at the center of rich and populous counties has been built at the expense of the small village rural congregations. In this new era of phones and "Fords" the strong church ought to bear the infirmities of the weak and not to please itself. As a sample of what can be done we herewith give an outline of the home mission work of the Uniontown, Pa., church of which Cloyd Goodnight is pastor.

The Uniontown church was regularly organized on January 26, 1890, and began a growth that has never ceased. Today the membership is more than 1,100.

The mission at Hopwood was started in November, 1891. Locked out of the three different houses in the village decision was made to build. On April 3, 1892, the Hopwood building was dedicated. The lot and building cost \$1,600; the amount raised was \$1,616.04.

Previous to 1896 but little had been done toward starting the work of this church in New Salem. Some time in the early seventies a few sermons were preached in this neighborhood, and after the establishment of the Central Christian church of Uniontown, the ministers from that church came to the village occasionally, preaching in the old Methodist church and when that was closed against them, they preached in the schoolhouse, but not much had been accomplished. The storm of 1896 blew down the building belonging to the Methodist people and they, being few in numbers, were discouraged and ready to sell their property.

A committee consisting of M. M. Cochran of Uniontown, and E. W. Hess, from near New Salem, was appointed to purchase the lot with the demolished building on it as the storm had left it. The purchase price was \$100.

Arrangements were immediately made to rebuild the old structure, which was done at an expense of \$1,200. The building was dedicated by W. J. Cooke, January 3, 1897. From this time, the pastors of the Uniontown church preached in the church up to the fall of 1909, when R. G. Manley was called to the coke regions.

He decided to make New Salem the center of operations; one strong point in its favor being the fact of there being a building there. R. G. Manley began his work here in November, 1909, under very discouraging conditions, with about fifteen members, but the work prospered. Mission schools were established in surrounding towns. New Salem now has a membership of 320, with a Sunday-school attendance of 160.

The next center opened was Republic, in the fall of 1912, with A. F. Hanes as first missionary. The Tower Hill Coke Company gave a building for our use and the Baptists furnished a lady worker for a co-operative work. There are now, besides, the strong central school of Tower Hill, averaging over 125, and its union congregation

of over fifty, of whom about twenty are Disciples, schools established at Republic, Thompson No. 1, Thompson No. 2 and Cardale. These, like the ones at New Salem, are coke towns within a radius of from one to two miles of the Tower Hill church.

Especially are these outlying schools doing a splendid work among the foreign peoples, the population in some cases being as much as seventy-five per cent foreign. Sewing classes and basket making classes are also conducted. The end and aim of all this work is to bring them in touch with the central congregation, where they may accept Christ as their Savior and be led to devote their lives to Him.

Oliver No. 3.

At the solicitation of some of the residents a school was established at Oliver No. 3 in the early spring of 1913. This coke town is situated about three miles from Uniontown, and much help has been given from the Uniontown church. At the beginning Frank Varndal and Ralph Miller, from the Hopwood church, went every Sunday to help in the establishment of the school and later several teachers from Uniontown gave their help in teaching classes at Oliver.

There have been over forty here who have made decisions for Christ, the greater part of whom have taken membership with Central church, Uniontown. The present monthly average attendance of the Sunday-school is 75. For the past year a monthly contribution of \$5 has been sent from Oliver No. 3, to the Western Pennsylvania Society.

The first step in the Brownsville work was a careful canvass of the city, enlisting such Disciples as were interested in establishing a Christian mission. Then attention was turned to the selection of a desirable site, and when this was located, M. M. Cochran made the purchase for \$8,000, in his own name, and transferred it to Central church, Uniontown, making the first payment of \$3,000, as a donation. The property consisted of a large lot on the best street in South Brownsville upon which was a huge frame building, containing two store rooms, with cellars, two six-room flats, and a large lumber shed. On March 30, 1913, a meeting was called in one of the store rooms of the building, and a Bible school was organized with thirty-five present. On April 25, the first invitation was given, to which seventeen responded. Three of these made the good confession. Three, whom I had recently

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CHURCH EXTENSION NEWS.

In the extremity of a great need, I am writing to urge that individuals will send personal gifts and annuity gifts to the Board of Church Extension. There are many churches that will lose their buildings, recently erected, unless the Church Extension Board helps them. Last August, when the European war situation struck the country, many churches came to our board for relief. The banks in their neighborhoods had promised these churches loans on their buildings and the churches and proceeded to build on the strength of these promises from the banks. When war was declared in August, then these banks absolutely refused to make these loans which they had promised. This put these churches in bad financial reputation in their communities because they were expecting to pay their contracts with the money which these banks had promised to lend them. When the churches failed to get money from the banks they naturally came to their only friend, the Church Extension Board. We are now trying to save these

churches from financial embarrassment. Where could they come in their distress except to the Board of Church Extension which is the brotherhood's organization for giving relief to churches in financial distress because of such circumstances as indicated above. The problem with the board now is how to save these church properties. At our meeting on the first Tuesday of May we could only grant \$10,000 though we had calls for \$36,000. These applications had been waiting since last January. The \$10,000 was promised to six congregations to save them from the immediate sale of their property because of liens about to be filed. The Church Extension Board is the friend that stands between the stronger churches and the churches that have been struggling to build. In times such as these, the board is not able to get very great returns on loans already made. It is natural then that your Board of Church Extension should come to the great brotherhood and ask that at this time personal gifts be sent and sent speedily.

At the last board meeting, Mansfield, Wash.,

was promised \$500; Grayson, Ky., \$1,000; Maplewood, Mo., \$3,000, 6 per cent; Staples, Minn., \$400; Tab, Ind., \$1,000; Greenwood church, Seattle, Wash., \$1,500; Wentworth, N. Car., \$200. There are still \$25,000 of applications on the waiting list that ought to be helped at our meeting June 1.

During the month of April the following churches completed their buildings and received their loans from the Church Extension Board: Wolfe City, Texas (K. C. Linwood Blvd. church fund), \$800; Elk City, Okla. (Portland, Oregon fund), \$400; Adairville, Ky. (J. C. Mason fund), \$250; St. Charles Avenue church, New Orleans, La. (General fund), \$5,000.

During the month the board has received an annuity of \$1,000 from a good friend in Ohio which completes a \$5,000 annuity gift. The receipts for Church Extension are considerably behind last year though the demands have more than doubled. Send remittances to G. W. Muckley, 603 New England building, Kansas City, Mo.

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